

god is change

By Ariel Kates



Eliyahu Ha-navee	
Eliyahu Ha-tish-bee	
Eliyahu, Eliyahu	
Eliyahu Ha-giladee	
Bim Heira B'yameinu Yavo eileinu	
Eem mashiah ben David	
Eem mashiah ben David	

שִׁפְךָ תִּמְתַּחַב אֶל הָגּוֹנִים אֲשֶׁר לֹא יִדְעּוּגּ וְעַל מִתְּלָכֹת אֲשֶׁר בְּשִׁמְךָ לֹא קְרָאוּ. כִּי אָכַל אֶת יִצְחָקְבָּ וְאֶת
יַהֲוָה הַשָּׁמָנוּ. שִׁפְךָ תִּעְמַבְךָ תִּפְרֹרֹן אַפְּכָבְשִׁיגּוּם. תִּרְדֹּף בָּאָרֶץ וְמִשְׁמִידָם מִפְּתָחָת שְׁמֵנוּ "

Shfoch chamatcha el hagoyim asher lo y'da'ucha v'al mamlachot asher b'shimcha lo kara'u. Ki achal et Ya'akov v'et naveihu heishamu. Shfoch Aleihem zamech vacharon apcha yasigaim. Tirdof b'af v'tashmidaim mitachat shmay Adonai.

"Pour out your fury on the nations that do not know you, upon the kingdoms that do not invoke your name, they have devoured Jacob and desolated his home." (Ps. 79:6,7) "Pour out your wrath on them; may your blazing anger overtake them." (Ps. 69:25) "Pursue them in wrath and destroy them from under the heavens of the Lord!" (Lam. 3:66)

Source: Traditional

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Introduction

Seder

by Ariel Kates

1) Kadesh - קדש

2) Urchatz - ורchatz

3) Karpas - כרפס

4) Yachatz - יחצ

5) Maggid - מגיד

6) Rachtzah - רחצה

7) Motzi - מציא

8) Matza - מצה

9) Maror - מרור

10) Koresh - כרך

11) Shulchan Orech - שליחן ערך

12) Tzafun - צפון

13) Barech - ברכ

14) Hallel - הילל

15) Nirtzah - נרצה

bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael v'imru, Amein.

*Y'ru et Adonai k'doshav, ki ein machsor lirei'av. K'firim rashu v'ra'eivu, v'dorshei Adonai
lo yach'sru chol tov. Hodu l'Adonai ki tov ki l'olam chasdo. Potei'ach et yadecha,
u'masbia l'chol chai ratzon. Baruch hagever asher yivtach b'Adonai, V'haya Adonai
mivtacho. Na'ar hayiti gam zakan'ti, v'lo ra'iti tzadik ne'ezav, v'zar'o m'vakesh lachem.
Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.*

God is our tower of salvation, showing kindness to his anointed, to David and his
descendents forever. May he who creates peace in his heavenly heights, may he grant
peace for us, all Israel; and and all humanity, and we can say, Amen.

Revere the Lord, you his holy ones for those who revere him suffer no want. Lions may
be famishing and starving, but those who seek the Lord shall not lack any good thing.

Give thanks to the Lord, for he is good; his kindness endures forever. You open your
hand and satisfy the desire of every living thing. Blessed is the man who trusts in the
Lord, and whose trust is in the Lord. I have been young and now I am old, but never
have I seen the righteous man forsaken, nor his children wanting bread. The Lord will
give strength to his people; the Lord will bless His people with peace.

*The Blessing after the Meal concludes by drinking the Third Cup of wine, while
reclining to the left.*

ברוך אתה "אליהינו מלך העוזם בזקא פרי הרים".

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

Elijah

*Fill the Cup of Elijah on the table. Traditionally the youngest children open the door for
Elijah. Everyone joins in singing "Eliyahu Ha-Navi" and then the door is closed.*

ברקעמן הוא יזכיר את מדינת פזאת, את פלטיפ, וכן עליהם

ברקעמן הוא ישכין שלום בין בני ישראל ובנוי ושמעיאל

ברקעמן הוא יזכיר לימות הפתוחות ולחמי הארץ עולם הבא.

Harachaman hu yanchileinu yom shekulo tov.

Harachaman hu y'variech et M'dinat Yisrael.

Harachaman hu y'variech et chayalei Tz'va Hagana l'Yisrael, v'yagein aleihem.

Harachaman hu y'variech et m'dinat hazot, v'et chayaleiha, v'yagein aleihem.

Harachaman hu yashkiyn shalom Bayn binei Ya'akov u'vnei Yishma'ayl.

Harachaman hu y'zakeinu limot Hamashiach ul'chayei ha'olam haba.

May the Merciful One cause us to inherit the day of total goodness.

May the Merciful One bless the State of Israel.

May the Merciful One bless those who serve in the IDF and watch over them.

May the Merciful One bless this country, and its soldiers, and watch over them.

May the Merciful One enable us to live in the days of the Messiah and in the world to come.

מגדל ישועות מלכנו ועשה סוד למשיחו לך ולזקענו עד עולם. עשה שלום במרומיו הוא יעשה שלום עלינו וועל כל ושנאל, ואמרנו אמן.

יראו את קדשו כי אין מיחסור ליראו. כפירים בשו ובנבו ודרשי לא ייחסרו כל טוב. הוזע לכי כי טוב כי לעולם חסדו. פוזתם את זך ומשבע לכל תרצון. ברוך בזבר אשר יבטח בז' והוא מטבחו. נער בז' יתג זקנתי ולא כאייתי צדיק נאיב וויהו מבקש לךם. עז לעמו ותנו ז' זכרך את עמו בשלום.

Migdal y'shu'ot Malko v'oseh chesed limshicho l'David ul'zar'o ad olam. Oseh shalom

Kadesh

Traditional - Kadesh

by Haggadot

The blessings below are for a weeknight. (On Shabbat we add the words in parentheses)

ויהי ערב ויהי בקר יום הששי. ויכללו השמי וארץ וכל הארץ. ויכל אלקים ביום השבי עלי
מלחkeiten אשר עשה ושבת ביום השבי מכל מלאכתו אשר עשה. ויברר אלהים את ים
השביעי ויקדש אותו כי בשבת מכל מלאכתו אשר ברא אלהים לעשות

*(Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz
v'choltzva'am. Vay'chal Elohim bayom hashvi'i, m'lachto asher asah, vayishbot bayom
hashvi-i, mikol-mlachto asher asah. Vay'vereich Elohim, et-yom hashvi'i, vay'kadeish
oto, ki vo shavat mikol-mlachto, asher-bara Elohim la-asot.)*

(“And there was evening and there was morning, the sixth day. Now the heavens and all their host were completed. And on the seventh day God finished His work of creation which He had made. And God blessed the seventh day and made it holy, for on that day God rested from His work and ceased creating.)

ברוך אתה יי' אלהינו מלך העולם בורא פרי הגפן

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has created the fruit of the vine.

**ברוך אתה יי' אלהינו מלך העולם, אשר בחר בנו מכל עם ורומנו מכל לשון וקדשנו
במצויינו. ותתן לנו יי' אלהינו באהבה (שבותות למנוחה) ומעדים לשמה, פגim וזמפים
לשנון, את יום (השבת הזה ואת יום) חג הפסחotta הזה, זמן חורבנתנו (באבבה), מקריא קדש,
ז' זכר ליציאת מצרים. כי בנו בחרת ואומנו קדש מכל הטעמים, (שבתת) ומעדי קדש
(באבבה וברצון), בשמה ובלשון הנמלטנו. ברוך אתה יי', מקדש (השבת) וישראל
וירושלים.**

Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah (shabatot limnuchah u) moadim l'simchah, chagim uz'manim l'sason et-yom (hashabat hazeh v'et-yom) chag hamatzot hazeh. Z'man cheiruteinu, (b'ahavah,) mikra kodesh, zeicher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim. (v'shabat) umo'adei kod'shecha (b'ahavah uv'ratzon) b'simchah uv'sason hinchaltanu.

Baruch atah Adonai, m'kadeish (h'shabbat v') Yisrael v'hazmanim.

Praised are you, Adonai, Lord our God, Ruler of the universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly [Shabbat for rest] festivals for joy, and special times for celebration, this [Shabbat and this] Passover, this [given in love] this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly] joyfully the holidays.

Praised are you, Adonai, Who sanctifies [Shabbat], Israel and the festivals.

On Saturday night include the following section:

ברוך אתה יי' אליהינו מלך העולם, בורא מאורי הארץ. ברוך אתה יי' אליהינו מלך העולם
המבדיל בין קדש לחול, בין אור לחשך, בין ישראל לערבים, בין יום השביעי לששת ימי
המעשיה. בין קדשות שבת לקדשות יומם טוב הבדלה, ואתה יום השביעי מושתת ימי המפעשה
קדשות. הבדלה וקדשות את עטך וישראל בקדשך. ברוך אתה יי' המבדיל בין קדש לקדש

(Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.

Baruch atah Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol bein or l'choshech, bein Yisrael la-amim, bein yom hashvi-i l'sheishet y'mei hama-aseh. Bein k'dushat shabat likdushat yom tov hivdalta. V'et-yom hashvi-i misheishet y'mei hama-aseh kidashta. Hivdalta v'kidashta et-am'cha yisra-eil bikdushatecha. Baruch atah Adonai, hamavdil bein kodesh l'kodesh.)

(Praised are You Adonai our God Lord of the universe who created the lights of fire.

Praised are you, Adonai, Lord our God, Ruler of the universe, who makes a distinction

אומנו ואת כל אשר לנו, כמו שנתברכו אבותינו אברם יצחק ויעקב בכל מכל כל, כן יברך אותנו
כלנו יחד בברכה שלמה, ונאמר אמן

*otanu v'et kol asher lanu, k'mo she'nitbarchu avoteinu Avraham Yitzchak v'Ya'akov
bakol mikol kol, kein y'vereich otanu kulanu yachad bivracha sh'leima, v'nomar,
Amein.*

us all together and all our possessions just as He blessed our forefathers Abraham, Isaac, and Jacob, with every blessing. May He bless us all together with a perfect blessing, and let us say, Amen.

בפניהם ולמדנו עליהם ועלינו זכות שתהא למשמרת שלום. ונשא ברכה מאת יי' ואדקה מאליהו
ושענו. ונמצא חן ושלם טוב ביעני אלהים ואדם

*Bamarom y'lamdu aleihem v'aleinu z'chut she't'hei l'mishmeret shalom. V'nisa v'racha
mei'eit Adonai, utz'daka mei'Elohei yisheinu, v'nimtza chein v'seichel tov b'einei
Elohim v'adam.*

May heaven find merit in us that we may enjoy a lasting peace. May we receive blessings from the Lord, justice from the God of our salvation, and may we find favor and good sense in the eyes of God and men.

On Shabbat:

(ברכטנו הוא ינחילנו יום שקלו שבת ומונחה לימי הארץ

Harachaman hu yanchileinu yom shekulo Shabbat u'minucha ul'chayei ha'olamim.

May the Merciful One cause us to inherit the day which will be all Sabbath and rest in the eternal life.)

Optional blessings:

ברכטנו הוא ינחילנו יום שקלו טוב

ברכטנו הוא יברך את מדינת ישראל

ברכטנו הוא יברך את פיל' אבא הגנה לישראל, וגן עליהם

Harachaman hu y'vareich et

May the Merciful One bless

for one's parents:

אבי מורי (בעל הבית זה) ואת אמי מורה (בעל הבית זה), אומם ואת ביהם ואת זרעם ואת כל
אשר לך,

*avi mori (ba'al ha-bayit ha-zeh), v'et imi morati (ba'alat ha-bayit) ha-zeh, otam v'et
beitam, v'et zar'am, v'et kol asher lahem,*

(my revered father) the master of this house and (my revered mother) the mistress of
this house, them, and their household, and their children, and everything that is theirs,

for one's family:

אחות (את אשת/ בעל/ זרען ואת) כל אשר לי

oti (v'et ishti / ba'ali / zar-i v'et) kol asher li,

me (and my wife/husband/children) and all that is mine

for one's hosts:

בעל הבית זה ואת בעל הבית זה, אומם ואת ביהם ואת זרעם ואת כל אשר לך

*ba'al ha-bayit ha-zeh, v'et ba'alat ha-bayit ha-zeh, otam v'et beitam, v'et zar'am, v'et
kol asher lahem,*

our host and our hostess, them, and their household, and their children, and
everything that is theirs,

for all others:

ואת כל המסתין כאן,

v'et kol ham'subim kan,

and all who are seated here,

between the holy and profane, light and darkness, Israel and the nations, Shabbat and
the six workdays. You have made a distinction between the holiness of Shabbat and
the holiness of the festival, and You have sanctified Shabbat above the six work-days.

You have set apart and made holy Your people Israel with your holiness. Praised are
you, Adonai, who distinguishes between degrees of sanctity.)

Say this Shehechiyanu blessing the first Seder night only:

ברוך אתה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שָׁהַכְּנָנוּ קִימָנָנוּ וְהִגִּיעָנוּ לְזֹמֶן הַזֶּה

*Baruch atah Adonai, Eloheinu melech ha-olam,
she'hecheyanu v'ki'manu v'higi-anu laz'man hazeh.*

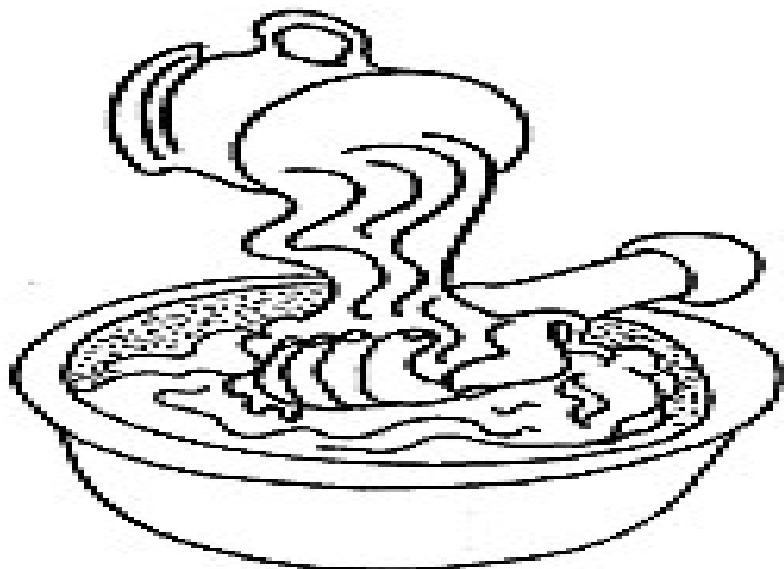
Praised are you, Adonai, Lord our God, Ruler of the universe,
who has sustained us, maintained us and enabled us to reach this moment in life.

Source: Traditional Haggadah Text

Uрchatz

Uрchatz

by Heather



Each person takes the water jug and washes the hands of the person next to them.

Leader: As we wash, let us remember to be servants of one another, yet know that we are worthy to have our hands washed by others.

Source: Unknown

v'shalom v'chol-tov, u'mikol tuv l'olam al y'chasreinu.

Praised are you, Adonai our God, Ruler of the universe. Adonai, you are our father, our king and sovereign, our creator, our redeemer, our maker, the holy one of Jacob, the shepherd of Israel, the good king who does good to all and has done good, is doing good, and will do good. You bestow favors on us constantly. You lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. May you never deprive us of any good thing.

ברוך הוא ימלוּן עליינו לעוֹלָם עוֹד. ברוך הוא ותברך בשמותיך ובא�名ך. ברוך הוא ישתבח לדור דורות ותפאר בנו לעד ולנצח נצחים ותפוך בנו לעד ולוּלמי עולם. ברוך הוא יפרנסנו בקבוץ. ברוך הוא ישביר עולנו מועל צפארנו והוא יליקנו קוממיות לארכצנו. ברוך הוא ישלח לנו ברכיה קרבנה בבית הזה ועל שולחנו זה שאכלנו עלי. ברוך הוא ישלח לנו את אלהו הגביא זכור לעתוב ויבשך לנו בשרותות טובות ישועות וגנות.

Harachaman hu yimloch aleinu l'olam va'ed. Harachaman hu yitbarach bashamayim u'va'aretz. Harachaman hu yishtabach l'dor dorim, v'yitpa'ar banu la'ad u'l'neitzach n'tzachim, v'yit'hadar banu la'ad ul'olmei olamim. Harachaman hu y'far'n'seinu b'chavod. Harachaman hu yishbor uleinu mei'al tzavareinu, v'hu yolicheinu kom'miyut l'artzeinu. Harachaman hu yishlach lanu b'racha m'ruba babayit hazeh, v'al shulchan zeh she'achalnu alav. Harachaman hu yishlach lanu et Eliyahu Hanavi zachur latov, vivaser lanu b'sorot tovot y'shu'ot v'nechamot.

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations; may He be glorified in us forever and ever; may He be honored in us to all eternity. May the Merciful One grant us an honorable livelihood. May the Merciful One break the yoke from our neck; may He lead us upstanding into our land. May the Merciful One send ample blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of consolation and comfort.

ברוך הוא יברך את

Eloheinu v'Elohei avoteinu, yaleh v'yavo v'yagiah v'yeira'eh v'yeiratzeh v'yishma v'yipakeid, v'yizacheir zichroneinu ufikdoneinu, v'zichron avoteinu, v'zichron Mashiah ben David avdecha, v'zikhron Y'rushalayim ir kodshecha, v'zichron kol amkha beit Yisrael l'fanecha, lifleita l'tova l'chein ul'chesed ul'rachamim, l'chayim ul'shalom b'yom chag hamatzot hazeh zochreinu Adonai Eloheinu bo l'tova ufokdeinu vo livracha v'hoshieinu vo l'chayim. uv'dvar y'shuah v'rachamim chus v'chaneinu v'racheim aleinu v'hoshieinu ki eilecha eineinu, ki eil melech chanun vrachum ata.

Our God and God of our fathers, may the remembrance of us, of our fathers, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Festival of Matzot. Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to you, for you art a gracious and merciful God and King.

בָּנָה יְרוּשָׁלָם עִיר פְּקָדָשׁ בָּמְבָה בְּיַמִּינוּ. בָּרוּךְ אָתָּה יְהָוָה יְהָוָה בָּנָה בְּכָתְפִּיו יְרוּשָׁלָם. אָמֵן.

Uv'nei Y'rushalayim ir hakodesh bimheira v'yameinu. Baruch atah Adonai, boneh v'rachamav Y'rushalayim. Amein.

Rebuild Jerusalem the holy city speedily in our days. Praised are you, Adonai, who will rebuild Jerusalem in mercy. Amen.

בָּרוּךְ אָתָּה יְהָוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, כְּאֵל אֲבִינוּ מֶלֶךְנוּ אֲדִירנוּ בָּוֹרָנוּ גָּאָלנוּ יְצָרנוּ קָדוֹשָׁנוּ קָדוֹשׁ יְצָקָב, רָעוּנוּ רֹועָה וְשָׁנָאֵל הַמֶּלֶךְ פָּטוֹב וּמְטִיב לְכָל שְׁבָכָל יוֹם זַיִם הַטִּיב הָא יְטִיב לְנוּ. הַוָּא גָּמְלָנוּ הוּא גָּמְלָנוּ לְעֵד לְחֵן וּלְחַסְד וּלְכָנָה הַצָּלָה וּמְצָלָה בְּנֶה וּנְשָׂעָה גָּמְפָה פְּרִנְסָה וּכְלֶפֶתָה וּכְפָמִים וּפָמִים וּשְׁלָוָם וּכְלָטוֹב, וּמְכָל טֹב לְעוֹלָם אֶל יְסָרָנוּ.

Baruch atah Adonai, Eloheinu melech ha'olam, ha'Eil Avinu Malkeinu Adireinu Bor'einu Go'aleinu Yotz'reinu K'dosh Ya'akov ro'einu ro'ei Yisrael Hamelech hatov v'hameitiv lakol sheb'chol yom vayom hu heitiv, hu meitiv, hu yeitiv lanu. Hu g'malanu hu gomleinu hu yig'mleinu la'ad, l'chein ul'chesed ul'rachamim ul'revach hatzala v'hatzlacha, b'racha vi'shua nechama parnasa v'chalkala v'rachamim v'chayim

Urchatz

Octavia Butler's Parable of the Sower

by Ariel Kates



Octavia Butler's 1993 novel, "Parable of the Sower," opens in Los Angeles in 2024. Global warming has brought drought and rising seawater. The middle class and working poor live in gated neighborhoods, where they fend off the homeless with guns and walls. Fresh water is scarce, as valuable as money. Pharmaceutical companies have created "smart drugs," which boost mental performance, which was taken by the mother of Lauren Oya Olamina, the book's protagonist. Lauren, a 15-year-old Black girl, lives with a condition known as "hyperempathy syndrome," a result of a mother's use of these "smart drugs." Hyperempathy syndrome means that she

feels viscerally others' pain and pleasure - making her both more vulnerable and more compassionate to others.

Lauren sees that her cul de sac is increasingly under attack and is likely to be destroyed despite the wall that the residents built together as a form of protection. She tries to get others to face up to this reality but they prefer to leave their fates in God's hands (her father is a Baptist minister) and stay confined within their wall. Instead, she equips herself to survive in that future. She finds her own religion, the central tenet of which is God is Change.

Once their town wall is breached, most of the community is killed by looters. Lauren survives and becomes a refugee, with two others from her community. They join thousands of travelers making their way from the barren, unliveable southern California and walk 300 miles north, collecting like-minded travelers who pledge to form a new kind of family, where relationships aren't transactional, where everyone supports each other, and where the vulnerability and compassion of Lauren's hyperempathy are benefits instead of taboo. Together they find land in the north, and settle there to mourn those they've lost and move forward, living out the tenet that God is Change.

Some Selections:

I realize I don't know very much. None of us knows very much. But we can all learn more. Then we can teach one another. We can stop denying reality or hoping it will go away by magic.

Freedom is dangerous, Cory, but it's precious, too. You can't just throw it away or let it slip away. You can't sell it for bread and pottage.

"Your God doesn't care about you at all," Travis said.

“All the more reason to care about myself and others.”

“From what I’ve read,” I said to him, “the world goes crazy every three or four decades. The trick is to survive until it goes sane again.”

abode of your glory, on the kingdom of the house of David your anointed one, and on the great and holy Temple that bears your name. Our God, our Father, tend and feed us; sustained and support us and relieve us. Speedily, Adonai our God, grant us relief from all our troubles. Lord our God, O make us not rely on the gifts and loans of men but rather on your full, open and generous hand, that we may never be put to shame and disgrace. Adonai Eloheinu, lo lidei matnat basar vadam v'lo lidei hal'va'atam, ki im

l'yad'cha ham'lei'a hap'tucha hak'dosha v'har'chava, shelo neivosh v'lo nikaleim
l'olam va'ed.

(On Shabbat:

רזה ופהלצם ע"א אלהינו במצומצ'יב ובמצאות יומם השביעי השבת הגדול ומקדש זה. כי יום זה גודל וקדוש הוא לפניו לשבת בו ולנו בו באהבה במצאות רצונך. וברצונך פנים לנו ע"א אלהינו שלא מהאacha נגעה ונענפה בזום מנוגתנו. ובראנו ע"א אלהינו בונחתת ציון עירך וגבעת ירושלים עיר. וקדושר כי אתה הוא בעל היושנות ועל הנקמות

R'tzei v'hachalitzteinu Adonai Eloheinu b'mitzvotecha, uv'mitvat yom hash'vi'i haShabbat hagadol v'hakadosh hazeh. Ki yom zeh gadol v'kadosh hu l'fanecha, lishbat bo v'lanuach bo b'ahavah k'mitzvat r'tzonecha. U'birtzoncha hani'ach lanu Adonai Eloheinu, shelo t'hei tzara v'yagon va'anacha b'yom m'nuchateinu. V'har'einu Adonai Eloheinu b'nechamat Tzion irecha, uv'vinyan Yerushalayim ir kodshecha, ki atah hu ba'al ha'v'shuot u'ya'al hanechamot.

Favor us and strengthen us, Lord our God, with your commandments – with the commandment concerning the seventh day, this great and holy Sabbath. This day is great and holy before you to abstain from work and rest on it in love according to your will. In your will, Lord our God, grant us rest so that there be nor sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion your city comforted, Jerusalem your holy city rebuilt, for you art Master of all salvation and consolation.)

אליהינו ואלהי אבומינו, עלה עלי'ו ויבא עלי'ו יכאה ויבא עלי'ו ישבען ויבקע דינ'יך זכרוןנו ופקדוננו, זכרון אבומינו, זכרון משלים בנו דוד עבדך, זכרון ירושלים עיר קדשך, זכרון כל עמק בית יישכאל לפניה, לפולטה לטובה למן ולחסד ולכבודם, למיים ולשלומם קיומם כבם הפקחות באה. זכרנו וצ' אליהינו בז' לוטבה ופקדנו בז' לברכה והושענו בז' למיים. ובזכר שושנה ובכבודם חוס ופננו וכחם עלינו והושענו, פאליר עיניינו, פאל מלך קהנו ורchrom אתה

We thank you, Adonai, Lord our God, for having given a beautiful, good, and spacious land; for having taken us out from the land of Egypt and redeemed us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for the life, grace and kindness You have granted us; and for the food with which You always sustain us.

ועל הכל יי' אלהינו אֱלֹהֵינוּ מָדִים לְךָ וּמְבָרֶכִים אֶזְמָנָן וַתְּבִרְכֵר שְׁמָךְ בְּפִי כֵּל פִּי תְּמִיד לְעוֹלָם צָדָךְ.
בְּכַתּוֹב, וְאַכְלָתִים וְשְׁבָעָת וְבָרְכָת אֶת יי' אֱלֹהֵיכָךְ עַל הָאָרֶץ הַטְּבָה אֲשֶׁר גַּמְןָ לְךָ. בָּרוּךְ אַתָּה יי' עַל
הָאָרֶץ וְעַל בְּמִזְבֵּחַ.

כִּי נָא יי' אֱלֹהֵינוּ עַל יְשָׁכָנָל עַמְּךָ וְעַל יְרֹשָׁלַיִם עַירָּךְ וְעַל צִיּוֹן מִשְׁפָּכוֹן קְבוֹדךְ וְעַל מֶלֶכְתְּךָ בֵּיתְךָ
מִשְׁמִיךְךְ וְעַל בֵּיתְךָ מִגְּדוֹל וּמִקְּדוֹשׁ שְׁנָקְרָא שְׁמָךְ עַלְךָ. אֱלֹהֵינוּ אֱבִינוּ רָעָנוּ זָמָנוּ פָּרָנָסָנוּ וְכָלָלָנוּ
וּמְרַקְּבָנוּ וּמְרַקֵּחַ לְנוּ יי' אֱלֹהֵינוּ מִמְּכָה מֶלֶל צְרוּמָינוּ. בָּא אֶל מִצְרָיכָנוּ יי' אֱלֹהֵינוּ לֹא לִידִי מִתְּנָנָה בְּשָׁר
גַּדְמָ וְלֹא לִידִי פְּלַאֲתָמָם, יְיָ אֶלְכָה פְּמָלָאתָה הַפְּטוֹתָה הַקְּדוֹשָׁה וּהַרְחָבָה, שֶׁלֹּא נְבֹשׁ וְלֹא נְכֹלָם
לְעוֹלָם צָדָךְ.

*V'al hakol Adonai Eloheinu anachnu modim lach um'varchim otach, yitbarach shimcha
b'fi kol chai tamid l'olam va'ed. Kakatuv, v'achalta v'savata uveirachta et Adonai
Elohecha al ha'aretz hatova asher natan lach. Baruch atah Adonai al ha'aretz v'a
hamazon.*

Racheim na Adonai Eloheinu al Yisrael amecha v'al Y'rushalayim irecha v'al Tzion
mishkan k'vodecha v'al malchut beit David m'shichecha v'al habayit hagadol
v'hakadosh shenikra shimcha alav. Eloheinu Avinu r'einu zuneinu parn'seinu
v'chalk'lenu v'havicheinu v'havach'lanu Adonai Eloheinu m'heira mikol-tzaroteinu.
V'na al tatz'racheinu Adonai Eloheinu, lo lidei matnat basar vadam v'lo lidei
hal'va'atam, ki im l'yad'cha ham'lei'a hap'tucha hak'dosha v'har'chava, shelo neivosh
v'lo nikaleim l'olam va'ed.

For everything, Adonai, our God, we thank and praise You. May your name be blessed by all forever, as it is written: "After you have eaten and are satisfied, you shall bless Adonai, our God for the good land he has given you." Praised are you, Adonai, for the land and the food.

Have mercy, Adonai our God, on Israel your people, on Jerusalem your city, on Zion the

All that you touch

You Change.

All that you Change

Changes you.

The only lasting truth

Is Change.

God

Is Change.

"When I say "God is Change", I am simultaneously denying the claim that God is unchanging and affirming that this world of contingency is all there is. When I say that God can be shaped by us, I am simultaneously denying the claim that God is transcendent and affirming that we have only ourselves to look to for a better future. "God is change — Shape God" is a challenge to see, to learn, and to work to shape our reality, just as we are shaped by it."

~ John Halsted

What are we waiting for? What change do we know is coming, and what are we doing about it? What are the ways that we are empathetic, vulnerable, and compassionate - and how do we translate these experiences into action?

Source: Story told with help from The New Yorker, Wikipedia, and Toshi Reagon

Karpas

Karpas Image

by Deb Putnoi



Source: Deborah Putnoi Art

Blessed be (our God) whose food we have eaten.

All together:

ברוך הוא וברוך שמו

Baruch hu u-varuch sh'mo.

Blessed be He and blessed be His name.

ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָזֶן אֶת בָּעוֹלָם כֹּלָו בְּטוּבוֹ בְּחִסְדֵוּ וּבְכְתַמִּים הָוּא נָנוֹתֵן לָקֶם
לְכָל בָּשָׂר, כִּי לְעוֹלָם מִסְדָּן. וּבְטוּבוֹ בְּגָדוֹל תָּמִיד לֹא פָסַר לְנוּ וְאֶל יִחַסֵּר לְנוּ מִזְוֹן לְעוֹלָם עַד.
בָּעֲבוּר שְׁמוֹ בְּגָדוֹל הָוּא אֵל זֶן וּמִפְרִנְס לְכָל וּמִטְיב לְכָל וּמִכְיָן מִזְוֹן לְכָל בְּרִיאָתוֹ אֶשְׁר בָּהּ. בָּרוּךְ
אֱתָּה ייְהוָה בָּזֶן אֶת בְּכָל

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein
b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo
hagadol, tamid lo chasar lanu v'al yechsar lanu mazon l'olam va'ed. Ba-avur sh'mo
hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav
asher bara. Baruch atah Adonai, hazan et hakol.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

נוֹדָה לְבָבֵינוּ עַל שְׁהַנְּמַלֵּט לְאֶבֶוּתֵינוּ אֶת־צָבָא קָמָה טוֹבָה וּוּמְבָה, וְעַל שְׁהַזְּאַמְנָה ייְהוָה אֱלֹהֵינוּ
מְאֵץ מְאַכְּלִים וְפָדִים מִבֵּית עֲבָדִים, וְעַל בְּרִיתֵב שְׁמַמְתַּת בְּבָשָׂרֵנוּ, וְעַל תְּזַבְּחַב שְׁלֹמֹךְנוּ, וְעַל
חַקִּיב שְׁהַזְּעַמְנָנוּ, וְעַל מִים חָן תְּחִסֵּד שְׁחֹנְנָתָנוּ, וְעַל אֲכִילַת מִזְוֹן שְׁאַמְתָּה זֶן וּמִפְרִנְס אֲמָנוּתָמִיד בְּכָל
יּוֹם וּבְכָל עַת וּבְכָל שָׁעָה

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein
b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo
hagadol, tamid lo chasar lanu v'al yechsar lanu mazon l'olam va'ed. Ba-avur sh'mo
hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav
asher bara. Baruch atah Adonai, hazan et hakol.*

Include parentheses when there is a minayn present.

Leader:

כְּבָנִי גָּבָרָה

Rabotai n'vareich.

Friends, let us say grace.

Participants:

יְהִי שֵׁם יְהָוָה מֶלֶךְ מָעוֹתָה וְעַד עַזְלָם

Y'hee sheim Adonai m'vo-rach mei-atah v'ad olam.

Praised be the name of the Lord now and forever.

Leader:

יְהִי שֵׁם יְהָוָה מֶלֶךְ מָעוֹתָה וְעַד עַזְלָם. בְּרוּשָׁתָה מְכָנָן וְבְגָתָן וּכְבָנִי גָּבָרָה (אֱלֹהֵינוּ) שַׁאֲכַלָּנוּ מִשְׁלָה

Y'hee sheim Adonai m'vorach mei-atah v'ad olam. Beer-shut maranan v'rabanan v'rabotai, n'vareich (Eloheinu) she'achalnu mee-shelo.

Praised be the name of the Lord now and forever. With your permission, let us now bless (our God) whose food we have eaten.

Participants:

בָּרוּךְ (אֱלֹהֵינוּ) שַׁאֲכַלָּנוּ מִשְׁלָה וּבְטוּבוֹ חַיָּנוּ

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Blessed be (our God) whose food we have eaten.

Leader:

בָּרוּךְ (אֱלֹהֵינוּ) שַׁאֲכַלָּנוּ מִשְׁלָה וּבְטוּבוֹ חַיָּנוּ

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Karpas

Traditional - Karpas

by Haggadot

Take less than a kezayit (the volume of one olive) of the karpas, dip it into salt-water, and recite the following blessing:

בָּרוּךְ אֱתָה ייָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בָּרוּךְ פָּרִי פָּאָדָמָה

Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.

Blessed are You, Lord, our God, Ruler of the universe, who creates the fruit of the earth.

Source: Traditional

Karpas

Ka'zait - What a Paltry Karpas

by Ariel Kates

In dipping a vegetable "ka'zait" - the size of an olive - in salt water we're more obviously asked to viscerally experience others' - and our own - sadness. The point is often the freshness of the vegetable, the sad, saltiness of the water.

Think about the size, though, of the vegetable. Such a tiny amount of a thing to eat. It's still early in the evening so we don't want to let anyone be too satisfied...! But this is connected to how, right now, we're still slaves. Later - much later - we'll tell a story, cross the salty sea, and experience freedom.

In the meantime, given that we're slaves, how do we feel about this little bit of vegetable? Is it our ration? Such a paltry thing?

Source: Ariel Kates

Bareich

Traditional - Barech

by Haggadot

ברך Barech

Pour the third cup of wine and recite Birkat Hamazon (Blessing after the Meal).

שיר הפעלות Shir HaPsalot

בשוב יהוה אֶת־שִׁבְתְּ צִיּוֹן קִרְבָּנוּ כְּחַלְמִים. אֶז יְמַלֵּא שְׁחוֹק פִּינוּ וְלִשְׁוִינָנוּ רְגָה, אֶז יֹאמְרוּ בְּגָנּוּם,
הַגְּדוּלָה לְעֵשׂוֹת עִם אֱלֹהִים. הַגְּדוּלָה לְעֵשׂוֹת עִם אֱלֹהִים, קִרְבָּנוּ שְׁמָחִים. שְׁוֹבָה לְאֶת־שְׁבִיתֵנוּ, פְּאַפִּיקִים
בְּגַנְגָב. הַזְּמִינִים בְּזַקְעָה בְּרָגָה וְקִצְרָה. קָלוֹר זַלְגָּבָכָה נְשָׂא מְשָׂרָפְּגָעָ, בָּא בָּא בְּרָגָה נְשָׂא אַלְמָפָעָ.
תְּהִלָּת לְאֶידְבָּר פִּי, וְבָרָךְ כָּל בְּשֻׁר שֵׁם קָדוֹשׁוֹ לְעוֹלָם גָּדוֹלָה. וְאַנְחָנוּ גְּבָרָה יְהָ מְעֵטָה וְעַד עוֹלָם פְּלִילָה.
הָזְדוּ לְאֵי טֹב כִּי לְעוֹלָם חָסְדָוּ. מֵי יְמָלֵל גְּבוּרוֹת לְאַשְׁמִיעָ כָּל תְּהִלָּתָו.

Shir Hama'alot, b'shuv Adonai et shee-vat Tzion, ha-yeenu k'chol meem. Az y'ma-lei
s'chok pee-nu u'l-sho-nei-nu reena, az yo-m'r u va-goyim, heeg-deel Adonai la-asot
eem eleh. Heeg-deel Adonai la-asot eemanu, ha-yee-nu s'mei-cheem. Shuva Adonai
et sh'vee-tei-nu, ka-afee-keem ba-negev. Ha-zor-eem b'deem-ah b'reena yek-tzo-
ru. Ha-loch yei-lech u-va-cho no-sei me-shech hazara, bo yavo v'reena, no-sei alu-
mo-tav.

*T'hilat Adonai y'daber pi, vivareich kol basar shem kod'sho l'olam va'ed. Va-anachnu
n'verech ya, mei-ata v'ad olam, hal'luya. Hodu la-Adonai ki tov, ki l'olam chasdo. Mi
y'maleil g'vurot Adonai, yashmi'a kol t'hilato.*

When the Lord returns us from exile back to Zion, it will be as though in a dream. We will laugh and sing with joy. It shall be said around the world: "The Lord has done great things for them." The Lord did great things for us, and we shall rejoice. God, restore our fortunes. We shall be like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

Tzafun

Tzafun

by Julie R

Tzafun

לזע

After the meal, take the Afikoman and divide it among all the guests at the Seder table.

It is forbidden to drink or eat anything (except the remaining two ritual cups of wine) after eating the Afikoman.

Source: Traditional

Yachatz

The Pardes Legend, Chagigah 14b

by Ariel Kates

The Sages taught: Four entered the orchard [pardes], i.e., dealt with the loftiest secrets of Torah, and they are as follows: Ben Azzai; and ben Zoma; Aḥer, the other, a name for Elisha ben Avuya; and Rabbi Akiva. Rabbi Akiva, the senior among them, said to them: When, upon your arrival in the upper worlds, you reach pure marble stones, do not say: Water, water, although they appear to be water, because it is stated: "He who speaks falsehood shall not be established before My eyes" (Psalms 101:7).

The Gemara proceeds to relate what happened to each of them: Ben Azzai glimpsed at the Divine Presence and died. And with regard to him the verse states: "Precious in the eyes of the Lord is the death of His pious ones" (Psalms 116:15). Ben Zoma glimpsed at the Divine Presence and was harmed, i.e., he lost his mind. And with regard to him the verse states: "Have you found honey? Eat as much as is sufficient for you, lest you become full from it and vomit it" (Proverbs 25:16). Aḥer chopped down the shoots of saplings. In other words, he became a heretic. Rabbi Akiva came out safely.

Breaking! Such an easy metaphor. We can all encounter a truth together and react differently, even when we love each other, even when we learn together. What things make us believe, lose faith, go mad?

Source: <https://www.sefaria.org/Chagigah.14b.10?lang=bi&with=all&lang2=en>

Yachatz

Traditional - Yachatz

by [Haggadot](#)

Take the middle matzah and break it into two, one piece larger than the other.

The larger piece is set aside to serve as Afikoman. This is traditionally hidden, by the leader of the Seder for the children to “steal” or “find” and then ransom for a something at the end of the Seder.

The smaller piece is put back, between the two matzot. This smaller piece, along with the top matzah is what will be used for the “Motzi-Matzah” and “Korech”

Source: Traditional

Shulchan Oreich

Traditional - Shulchan Orech

by [Haggadot](#)

שְׁלַקְנָן עַוְרָךְ Shulchan Orech

Now is time to enjoy the festival meal and participate in lively discussion. It is permitted to drink wine between the second and third cups.

Source: Traditional

$\infty = \Delta$

Source: <https://godischange.org/god-is-change/>

Maggid - Beginning

Traditional - Maggid

by Haggadot

Maggid – Beginning

מגיד

Raise the tray with the matzot and say:

פֶא לְחֶמֶא עֲנָנָא דֵי אַכְלָו אַבְהָתָנָא בָּאֲרָעָא דְמַצּוֹת. כָּל דְקַפְיָן יַיְתִי וַיַּכְלֵל, כָּל דְאַכְרִיר יַיְתִי וַיַּפְסַח. פְשָׁפָא פְּכָא, לְשָׁנָה הַבָּא בָּאֲרָעָא דְיִשְׂרָאֵל. פְשָׁפָא עֲבָדִי, לְשָׁנָה הַבָּא בָּנֵי חָרוּן.

Ha lachma anya dee ahalu avhatana b'ara d'meetzrayeem. Kol deechfeen yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year, we are here. Next year, in the land of Israel. This year, we are slaves. Next year, we will be free.

Refill the wine cups, but don't drink yet.

Source: Traditional

-- Four Questions

Traditional - Four Questions

by Haggadot

Maggid – Four Questions

מה נשתנה

מה נשתנה בלילה זה מכל הלילות?

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

Why is this night of Passover different from all other nights of the year?

שָׁבָכֶל הַלְילוֹת אָנוּ אָזְלָיו טְמֵץ וְמַצָּה, הַלְילָה הַזָּה – כָּלּוּ מַצָּה

She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

שָׁבָכֶל הַלְילוֹת אָנוּ אָזְלָיו שָׁאָר יְרֻקּוֹת, – הַלְילָה הַזָּה מָרוֹר

Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

שָׁבָכֶל הַלְילוֹת אָנוּ מַטְבִּילָן אֲפִילוּ פָּעָם אֲפָתָ, – הַלְילָה הַזָּה שָׁטִי פְּעָמִים

Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

שָׁבָכֶל הַלְילוֹת אָנוּ אָזְלָיו בֵּין יוֹשְׁבִין וּבֵין מַסְבִּין, – הַלְילָה הַזָּה בָּנָנוּ מַס

Shulchan Oreich

Let's Review!

by Ariel Kates

We've been so many places - to Egypt, to C'na'an, to Jerusalem, to America, to the bottom of the ocean, and into ourselves. We've told ourselves stories about what we've done, what has changed, where we find consistency, and how we empathize, connect, and face our futures together.

Let's go into our festive meal with more words from Octavia Butler's Parable of the Sower:

As wind,

As water,

As fire,

As life,

God

Is both creative and destructive,

Demanding and yielding,

Sculptor and clay.

God is Infinite Potential:

God is Change.

This kind of God is wildly dynamic. It is faceless, implacable, and sometimes terrifying. But it is also malleable.

God is Change.

Beware:

God exists to shape

And to be shaped.

This is not a very comforting religion. Change can be frightening. This empowers us to shape God when we can and surrender to God when we cannot.

Koreich

The Wandering is Over Haggadah - Koreich

by [JewishBoston](#)

Eating a sandwich of matzah and bitter herb | *koreich* | כָּרֵיכָה

When the Temple stood in Jerusalem, the biggest ritual of them all was eating the lamb offered as the pesach or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs. While we do not make sacrifices any more – and, in fact, some Jews have a custom of purposely avoiding lamb during the seder so that it is not mistaken as a sacrifice – we honor this custom by eating a sandwich of the remaining matzah and bitter herbs. Some people will also include charoset in the sandwich to remind us that God's kindness helped relieve the bitterness of slavery.

Source: [JewishBoston.com](#)

Sheb'khol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lallah hazeh kulanu m'subeen.

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

Source: Traditional

-- Four Questions

Answering Our Questions

by [JewishBoston](#)

As all good term papers do, we start with the main idea:

עבדים פיינו פיינו. עטה בני חורין

Avadim hayinu hayinu. Ata b'nei chorin.

We were slaves to Pharaoh in Egypt. Now we are free.

We were slaves to Pharaoh in Egypt, and God took us from there with a strong hand and outstretched arm. Had God not brought our ancestors out of Egypt, then even today we and our children and our grandchildren would still be slaves. Even if we were all wise, knowledgeable scholars and Torah experts, we would still be obligated to tell the story of the exodus from Egypt.

Source: The Wandering is Over Haggadah, JewishBoston.com

Maror

Traditional - Maror

by [Haggadot](#)

מָרוֹר Maror

Now take a kezayit (the volume of one olive) of the maror. Dip it into the Charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):

ברוך אתה ייָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתָיו וַיְצִוֵּנוּ עַל אֲכִילַת מָרוֹר.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

Source: Traditional

Motzi-Matzah

Traditional - Motzi-Matzah

by [Haggadot](#)

מוציא מזח

Take the three matzot - the broken piece between the two whole ones - and hold them in your hand and recite the following blessing:

ברוך אתה א"ה אלוהינו מלך העולם המוציא לנו מזח מארץ

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Praised are you, Adonai, Lord our God, Ruler of the universe, who provides sustenance from the earth.

Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah.

ברוך אתה א"ה אלוהינו מלך העולם, אשר קדשנו במצוותיו וצונו על אכילת מצה

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

Break the top and middle matzot into pieces and distribute them everyone at the table to eat a while reclining to the left.

Source: Traditional

-- Four Questions

Marilynne Robinson - religion, hope, and the stories we tell ourselves about ourselves

by [Ariel Kates](#)



We were slaves in Egypt...

Writer, scholar, and genius Marilynne Robinson writes:

We have thought we were being cynical when we insisted that people universally are motivated by self-interest. Would God it were true! Hamlet's rumination on the twenty thousand men going off to fight over a territory not large enough for them all to be buried in, going to their graves as if to their beds, shows a much sounder grasp of

human behavior than this. It acknowledges a part of it that shows how absurdly optimistic our “cynicism” actually is. President Obama not long ago set off a kerfuffle among the press by saying that these firestorms of large-scale violence and destruction are not unique to Islamic culture or to the present time. This is simple fact, and it is also fair warning, if we hope to keep our own actions and reactions within something like civilized bounds. This would be one use of history.

And here's another. We might stop persuading ourselves of the truth of notions that are flatly implausible in light of all we know, or could know if we cared to. Then we would be less confident in imposing our assumptions on behavior, including our own, that they cannot help us interpret. The aversion to history shelters some very important errors, and sometimes does so aggressively. A society is moving toward dangerous ground when loyalty to the truth is seen as disloyalty to some supposedly higher interest. How many times has history taught us this?

We are, as we have always been, dangerous creatures, the enemies of our own happiness. But the only help we have ever found for this, the only melioration, is in mutual reverence. God's grace comes to us unmerited, the theologians say. But the grace we could extend to one another we consider it best to withhold in very many cases, presumptively, or in the absence of what we consider true or sufficient merit (we being more particular than God), or because few gracious acts, if they really deserve the name, would stand up to a cost-benefit analysis...

Then how to recover the animating spirit of humanism? For one thing, it would help if we reclaimed, or simply borrowed, conceptual language that would allow us to acknowledge that some things are so brilliant they can only be understood as virtuosic acts of mind, thought in the pure enjoyment of itself, whether in making a poem or a scientific discovery, or just learning something it feels unaccountably good to know. There is an unworldliness in the experience, and in what it yields, that requires a larger understanding than our terse vocabularies can capture. I have had students tell me that they had never heard the word “beautiful” applied to a piece of prose until they came to us at the workshop. And yet, the beautiful persists, and so do eloquence and depth of thought, and they belong to all of us because they are the most pregnant evidence we can have of what is possible in us.

there's a chemistry of life that has this capacity for enormous variation, maybe infinite variation. I think it's a source of endless wonder and something that's worth using our minds, that special gift that we have.

There are other intelligent creatures out there, whales, dolphins, elephants, fish. Some of them are really smart, but they don't know what we know. They can't see the inside of a star or the inside of a starfish except some of them maybe to eat them. But we have this power not only to explore, but we can go back in time. We can anticipate far into the future. We can plot a course for ourselves based on intelligence. And the trick is OK, homo sapiens, the smart ones, the wise ones, let's take advantage of that capacity.

Source: On Being

feet and below, it is truly dark, but still enough light penetrates clear ocean water in the middle of the day and that's when I made the dive, right about high noon in September. I could see shapes even at 400 meters, at 1,250 feet or so. That was exciting just to be able to realize that glow, that soft glow, was the sky above separated by 1,250 feet of water.

But the flash and sparkle and glow of bioluminescent creatures. There were corals that just grow in a single stretch, no branches, like giant bedsprings from the ocean floor. And when I touched them, little rings of blue fire pulsed all the way down from where I touched to the base of these spiraling creatures. They were taller than I; they're just beautiful creatures. They call them bamboo coral because they have joints that resemble the joints on a bamboo plant.

The submarine headlights were on, and I asked them to turn them off so that I could see the darkness and revel in the bioluminescence. It's that firefly kind of light, but also when the lights were on, I could see crabs that were attached to these large corals that grew on the sea floor. Some were pink, some were orange, some were yellow, some were black. They're just beautiful. It's a garden. It looks like a flower garden. And the red crabs were hanging onto these great sea fan-like structures. They looked like shirts on the line. In that little bit of current, they were just, you know, slowly moving. There were eels that were wrapped around the base of the coral. It was just beautiful, really ethereal.

On the bottom, two and a half hours, and I later spoke with an astronaut friend, Buzz Aldrin, and he said, "Well, that's about as long as we had to walk on the moon, two and a half hours." But what they did not have on the moon, Buzz Aldrin and Neil Armstrong and those who came later, they didn't have just this avalanche of life, this great diversity all around. Everywhere you looked, there were little fish with lights down the side. Of course, the corals themselves are alive. There were little burrows of creatures that were dwelling in the sediments on the sea floor. The water itself is like minestrone except all the little bits are alive.

And the capacity for variation coupled with the common ground that we share with bacteria, with jellyfish, with sponges, with groupers, with cats and dogs and horses —

In light of these ideas, what do we gain or lose from telling ourselves a story of ourselves as slaves, as liberated slaves? For better or worse?

Source: <http://www.nybooks.com/articles/2017/11/09/what-are-we-doing-here/>

-- Four Children

Parable of the Sower - Four Seeds, Four Children

by Ariel Kates



Matthew 13 New International Version (NIV)

The Parable of the Sower

That same day Jesus went out of the house and sat by the lake. Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore. Then he told them many things in parables, saying: "A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds

Rachtzah

Her Deepness: Dr. Sylvia Earle

by Ariel Kates



Sylvia Earle has done something no one else has – walked solo on the bottom of the sea, under a quarter mile of water. Here, she speaks to Krista Tippett on the On Being radio show:

DR. EARLE: My first experiences going through the sunlit area and into what generally is known as the twilight zone, where sunlight fades and darkness begins to take over. It's like the deepest twilight or earliest dawn. You can see shapes, but not really distinct forms and this begins at about 500 feet. By the time you get down to 600 feet, 200 meters or so, it's really, really dark. It's like starlit circumstances. A thousand

Rachtzah

Rachtzah

by Julie R

רחצה

Rachtzah

Wash hands while reciting the traditional blessing for washing the hands:

ברוך אתה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתֶיךָ וַעֲשָׂנוּ עַל נְטוּלַת יָדִים.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.

Source: Traditional

came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. Whoever has ears, let them hear.”

The disciples came to him and asked, “Why do you speak to the people in parables?”

He replied, “Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. Whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. This is why I speak to them in parables:

“Though seeing, they do not see;
though hearing, they do not hear or understand.

In them is fulfilled the prophecy of Isaiah:

“You will be ever hearing but never understanding;
you will be ever seeing but never perceiving.
For this people's heart has become calloused;
they hardly hear with their ears,
and they have closed their eyes.
Otherwise they might see with their eyes,
hear with their ears,
understand with their hearts
and turn, and I would heal them.’

But blessed are your eyes because they see, and your ears because they hear. For truly I tell you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.

“Listen then to what the parable of the sower means: **19** When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart. This is the seed sown along the path.

The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful. But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown.”

Source: The New Testament

-- Cup #2 & Dayenu

More Than Continuity

by Ariel Kates

“You are personally responsible for becoming more ethical than the society you grew up in.”

-- Cup #2 & Dayenu

In Every Generation & Second Cup

by [JewishBoston](#)

בכל דור ודור חייב אדם לראות את עצמו כמו שיצא ממצרים

B'chol dor vador chayav adam lirot et-atzmo, k'ilu hu yatzav mimitzrayim.

In every generation, everyone is obligated to see themselves as though they personally left Egypt.

The seder reminds us that it was not only our ancestors whom God redeemed; God redeemed us too along with them. That's why the Torah says "God brought us out from there in order to lead us to and give us the land promised to our ancestors."

We praise God, Ruler of Everything, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

ברוך אתה ייִשְׂרָאֵל אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּרוּךְ פָּרֵי הַגָּפָן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the second glass of wine!

Source: The Wandering is Over Haggadah, JewishBoston.com

-- Four Children

The Four Children

by [JewishBoston](#)

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who might react differently to the Passover seder. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child:

What does the wise child say?

The wise child asks, *What are the testimonies and laws which God commanded you?*

You must teach this child the rules of observing the holiday of Passover.

What does the wicked child say?

The wicked child asks, *What does this service mean to you?*

To you and not to himself! Because he takes himself out of the community and misses the point, set this child's teeth on edge and say to him: "It is because of what God did for me in taking me out of Egypt." Me, not him. Had that child been there, he would have been left behind.

What does the simple child say?

The simple child asks, *What is this?*

To this child, answer plainly: "With a strong hand God took us out of Egypt, where we were slaves."

What about the child who doesn't know how to ask a question?

Help this child ask.

Start telling the story:

“It is because of what God did for me in taking me out of Egypt.”

-

Do you see yourself in any of these children? At times we all approach different situations like each of these children. How do we relate to each of them?

Source: The Wandering is Over Haggadah, JewishBoston.com

The mountains leaped like rams,
The hills like rams.

Source: Traditional

-- Cup #2 & Dayenu

B'tzeyt Yisrael (Psalm 114, Part 1)

by Joseph Zitt

בצאת ישׂראל ממצרים
בֵּית יַעֲקֹב מִעֵם לְנָזָר.

*B'tzeyt yisrael mimitzrayim,
beyt Ya'akov meyam lo'eyzz.*

When Israel came out of Egypt,
The house of Jacob from a land with a foreign language

קָרְבָּה יְהוָה לְקֹדְשָׁו
ישׁׂרָאֵל מִמְּשָׁלוֹתָיו

*Haytah y'hudah l'kodsho
Yisrael mamshlotav.*

Judah became God's sanctuary,
Israel God's dominion.

הַיָּם נָאָה וַיָּנָס
פִּירְדֵּן יִסְבֶּן לְאַחֲרָה

*Hayam ra'ah vayanos,
hayardeyn yisov l'akhor.*

The sea looked and fled.
The Jordan turned back.

הַסּוּרִים בְּקֹדוֹד כְּאַלִים
גְּבֻעוֹת כְּבָתִי צָאן

*Heharim rakedu kheylim,
g'veot kivnei tzon.*

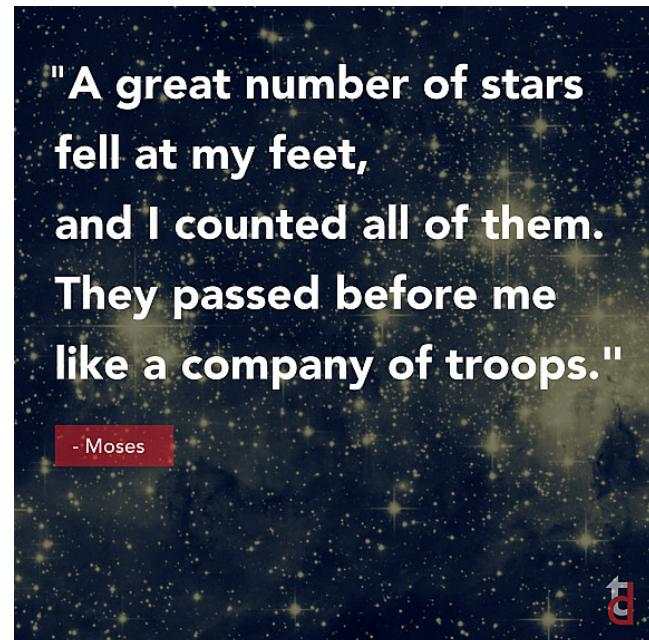
-- Exodus Story

A great number of stars

by theatre

**"A great number of stars
fell at my feet,
and I counted all of them.
They passed before me
like a company of troops."**

- Moses



Source: From "Exogoge", by theatre dybbuk

-- Exodus Story

The Exodus

by M Simons

Once upon a time, during a famine our ancestor Jacob and his family fled to Egypt where food was plentiful. His son Joseph had risen to high position in Pharaoh's court, and our people were well-respected and well-regarded, secure in the power structure of the time.

Generations passed and our people remained in Egypt. In time, a new Pharaoh ascended to the throne. He found our difference threatening, and ordered our people enslaved. In fear of rebellion, Pharaoh decreed that all Hebrew baby boys be killed. Two midwives named Shifrah and Puah defied his orders. Through their courage, a boy survived; midrash tells us he was radiant with light. Fearing for his safety, his family placed him in a basket and he floated down the Nile. He was found, and adopted, by Pharaoh's daughter, who named him Moses because she drew him forth from the water. Thanks to Moses' sister Miriam, Pharaoh's daughter hired their mother, Yocheved, as his wet-nurse. Thus he survived to adulthood, and was raised as Prince of Egypt.

Although a child of privilege, as he grew he became aware of the slaves who worked in the brickyards of his father. When he saw an overseer mistreat a slave, Moses struck the overseer and killed him. Fearing retribution, he set out across the Sinai alone. God spoke to him from a burning bush, which though it flamed was not consumed. The Voice called him to lead the Hebrew people to freedom. Moses argued with God, pleading inadequacy, but God disagreed. Sometimes our responsibilities choose us.

Moses returned to Egypt and went to Pharaoh to argue the injustice of slavery. He gave Pharaoh a mandate which resounds through history: Let my people go. Pharaoh refused, and Moses warned him that Mighty God would strike the Egyptian people. These threats were not idle; ten terrible plagues were unleashed upon the Egyptians. Only when his nation lay in ruins did Pharaoh agree to our liberation.

Fearful that Pharaoh would change his mind, our people fled, not waiting for their

If we'd been given the Torah, it would have sufficed us!

If we'd been brought into the promised land, it would have sufficed us!

Source: Ariel Kates

-- Cup #2 & Dayenu

Dayeinu

by Ariel Kates

"Dayeinu" means "it would have been enough for us." This is the moment where we express gratitude and humility for the miracles of the Exodus story.

The full list of things for which we are grateful is a list of milestones, a list of achievements in themselves on the way to something bigger. How do we do this in our lives, and when it is helpful to break things down into smaller parts? In thinking about the stories we tell ourselves about ourselves and our journeys, what does this list highlight?

If we'd been brought us out from Egypt , it would have sufficed us!

If judgements had been carried out against them , it would have sufficed us!

If their idols had been destroyed , it would have sufficed us!

If their first-borns had been smitten , it would have sufficed us!

If we'd been given their wealth , it would have sufficed us!

If the sea had split for us , it would have sufficed us!

If we'd gone through the sea on dry land , it would have sufficed us!

If our oppressors had drowned in it , it would have sufficed us!

If our needs were met in the desert for forty years , it would have sufficed us!

If we'd been fed the manna , it would have sufficed us!

If we'd been given Shabbat , it would have sufficed us!

If we'd been brought before Mount Sinai , it would have sufficed us!

bread dough to rise. Our people did not leave Egypt alone; a "mixed multitude" went with them. From this we learn that liberation is not for us alone, but for all the nations of the earth. Even Pharaoh's daughter came with us.

Pharaoh's army followed us to the Sea of Reeds. We plunged into the waters. Only when we had gone as far as we could did the waters part for us. We mourn, even now, that Pharaoh's army drowned: our liberation is bittersweet because people died in our pursuit. To this day we relive our liberation, that we may not become complacent, that we may always rejoice in our freedom.

Source: The Velveteen Rabbi

-- Ten Plagues

Isaiah 9:1-13 - "Make the heart of this people calloused"

by Ariel Kates

In the year that king Uzziah died I saw the Lord sitting upon a throne high and lifted up and His train filled the temple. Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly. And one called unto another, and said:

Holy, holy, holy, is the LORD of hosts;
The whole earth is full of His glory.

And the posts of the door were moved at the voice of them that called, and the house was filled with smoke.

Then said I:

Woe is me! for I am undone;
Because I am a man of unclean lips,
And I dwell in the midst of a people of unclean lips;
For mine eyes have seen the King,
The LORD of hosts.

Then flew unto me one of the seraphim, with a glowing stone in his hand, which he had taken with the tongs from off the altar; and he touched my mouth with it, and said:

Lo, this hath touched thy lips;
And thine iniquity is taken away,
And thy sin expiated.

And I heard the voice of the Lord, saying:

Whom shall I send,

Voice for Peace promoted putting an olive on the seder plate as part of its Trees of Reconciliation project, which sought to donate 3,000 olive saplings to Palestinian farmers to replant trees torn down to make room for Jewish settlements in the West Bank.

This year, we have olives on our seder plate to remind us that not only are we not free until everyone is free, but we are not free until there is justice in our homes, in our community and in our world.

What are the mythologies we build around the STUFF that is precious to us? Where do we see symbolism in our everyday lives? What are the benefits of going back through those things?

Source: JWA, HIAS, and me

not risen, for having been driven out of Mitzrayim they could not tarry, and they had made no provisions for themselves.”

The maror.

מִרְאֵרֶת זוֹ שָׁאָנוּ אָזְלִים, עַל שָׁוֹם שָׁמְרָנוּ הַמִּצְרָיִם אֶת פַּי אֲבֹתֵינוּ בְּמִצְרָיִם, שָׁמָרָה:
יִמְכְּרוּ אֶת פְּנֵיכֶם בְּעָבֵדָה קָשָׁה, בְּחָמֶר וּבְלְבָנִים וּבְכָל עָבֵדָה בְּשָׂדָה אֶת כָּל עָבֵדָתָם אֲשֶׁר עָבְדוּ
בְּקֶם בְּפָרָג

With the taste of bitterness just before our lips, we remind ourselves of the bitterness of enslavement of our ancestors in Mitzrayim, as the Torah states: “And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment.”

The Egg:

The egg that we place on the Seder plate is meant to remind us of the natural cycle of life – that, even after enormous suffering, we can experience renewal and rebirth. Just as our ancestors found renewal, we remember and are grateful for those who have – and continue to – rebuild their lives in extraordinary ways.

The Orange:

During a visit to Oberlin College in the early 1980s, Susannah Heschel read a feminist Haggadah that called for placing a piece of bread on the seder plate as a symbol of the need to include LGBTQ folks in Jewish life. Heschel liked the idea of putting something new on the seder plate to represent this, but she was uncomfortable with using *chametz*, which she felt would invalidate the very ritual it was meant to enhance. She chose instead to add the orange, full of color, compliant with Passover's dietary restrictions, and completely new.

The Olive:

The olive branch is a universal symbol of peace, associated with the dove in the story of Noah's Ark and the Flood.

Olive trees mature slowly, so only when there was an extended time of peace, with agriculture left undisturbed, could the olive tree produce its fruit. In 2008, Jewish

And who will go for us?

Then I said: ‘Here am I; send me.’

And He said: ‘Go, and tell this people:

Hear ye indeed, but understand not;
And see ye indeed, but perceive not.

Make the heart of this people calloused,
And make their ears heavy,
And shut their eyes;
Lest they, seeing with their eyes,
And hearing with their ears,
And understanding with their heart,
Return, and be healed.’

Then said I: ‘Lord, how long?’ And He answered:

Until their towns are destroyed
and their houses are deserted,
until their fields are empty,
and I have sent them far away,
leaving their land in ruins.
If only a tenth of the people are left,
even they will be destroyed.
Just as stumps remain after trees
have been cut down,
the holy seed is the stump

Source: Isaiah 9

-- Ten Plagues

The Ten Plagues

by Ariel Kates

אלו עשר מכות שהביא הkdosh ברוך הוא על המצריים במצרים, ואלו הן

Eilu eser makot sheheivi hakadosh baruch hu al hamitzrim b'mitzrayim, v'eilu hein:

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

דם נאש ותימרות עשן

Dam V'ish V'tim'ro ashan

“Blood, and fire and pillars of smoke...”

“Before the great and terrible day of the Lord comes, I will set wonders in the sky and on the earth... blood, fire and pillars of smoke: The sun shall turn to darkness and the moon into blood.” Joel 3:3

דבר אחר: ידי חזקה - שיטים, וברען נטעה - שיטים, ובמגא גצל - שיטים, ובאותות - שיטים, ובמפתחים - שיטים.

Davar acheir. B'yad chazakah sh'tayim. Uvizroa n'tuyah sh'tayim. Uvmora gadol sh'tayim. Uv'otot sh'tayim. Uv'mof'tim sh'tayim.

(Another interpretation of Deuteronomy 26:8 is: “strong hand” indicates two plagues; “out-stretched arm” indicates two more plagues; “great awe” indicates two plagues; “signs” indicates two more plagues because it is plural; and “wonders” two more plagues because it is in the plural. This then is a total of Ten Plagues.)

אלו עשר מכות שהביא הkdosh ברוך הוא על המצריים במצרים, ואלו הן

Eilu eser makot sheheivi hakadosh baruch hu al hamitzrim b'mitzrayim, v'eilu hein:

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

-- Cup #2 & Dayenu

What's on the Seder Plate

by Ariel Kates

The Passover Symbols

Obligations of the Holiday

כון גמליאל ביה אומר: כל שלא אמר שלשה דברים אלו בפסח, לא יצא ידי חובתו, ואלו הן פסח, מצה, ומרור.

Rabban Gamliel would teach that all those who had not spoken of three things on Passover had not fulfilled their obligation to tell the story, and these three things are:

Shank bone:

פסח שהי אבותינו אוכלים בקמן שבית המקדש היה קם, על שום מה? על שום שפסח הkdosh ברוך הוא על בתי אבותינו במצרים, שנאמר: ואמראם זבח פסח על בתי בני ישראל במצרים בנטפו את מצרים, ואת בטהנו האיל? וקץatum ויטחחו.

The Pesah which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesah because the holy one, Blessed be He “passed over” the houses of our ancestors in Egypt, as it is written in the Torah: “And You shall say, ‘It is the Passover offering for Adonai, who passed over the houses of the Israelites saving us in Mitzrayim but struck the houses of the Mitzrim.

The matza.

מצה זו שאנו אוכלים, על שום מה? על שום שלא הפסיק בזקם של אבותינו להסתייע עד שנגלה עליים מלך מלכי המלכים, הkdosh ברוך הוא, ואלט, שנאמר: ויאפו את הבצק אשר הוציאו ממצרים עוגת מצות, כי לא פמץ, כי גבשו מצרים ולא בילו להתמהמתה, וגם צזה לא עשו להם.

Matzah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise, as it is written: “And they baked the dough which they brought forth out of Mitzrayim into matzah – cakes of unleavened bread – which had

-- Ten Plagues

Beyonceder - Tell Him Boy Bye

by Haggadot



Source: <http://beyonceder.tumblr.com>

דם | Dam | 血

אַפְרֵדָע | Tzfardeyah | 蟾蜍

כַּנִּים | Kinim | 跳蚤

עֲרוֹב | Arov | 野獸

דָּבָר | Dever | 牛

שְׁחִינָה | Sh'chin | 疣

בָּרָד | Barad | 雹

אַרְבָּה | Arbeh | 蝗蟲

חֹשֶׁךְ | Choshech | 黑暗

מֵכֶת בָּכֹרֹת | Makat Bechorot | 剪除

Since ancient versions varied as to the nature and number of the plagues, it is believed that Rabbi Yehudah instituted these three phrases or acronyms to confirm the version in Exodus. Accordingly we now remove another three drops of wine from our cup of joy.

כִּי יְהוָה קָרָא נָתַן בְּהָם סְמִינִים

Rabi Y'hudah hayah notein bahem simanim.

Rabbi Yehuda would assign the plagues three mnemonic signs:

דְּתַזְזָה בְּאַמְזָבֵב

D'TZ"KH A-Da"SH B'AH"V